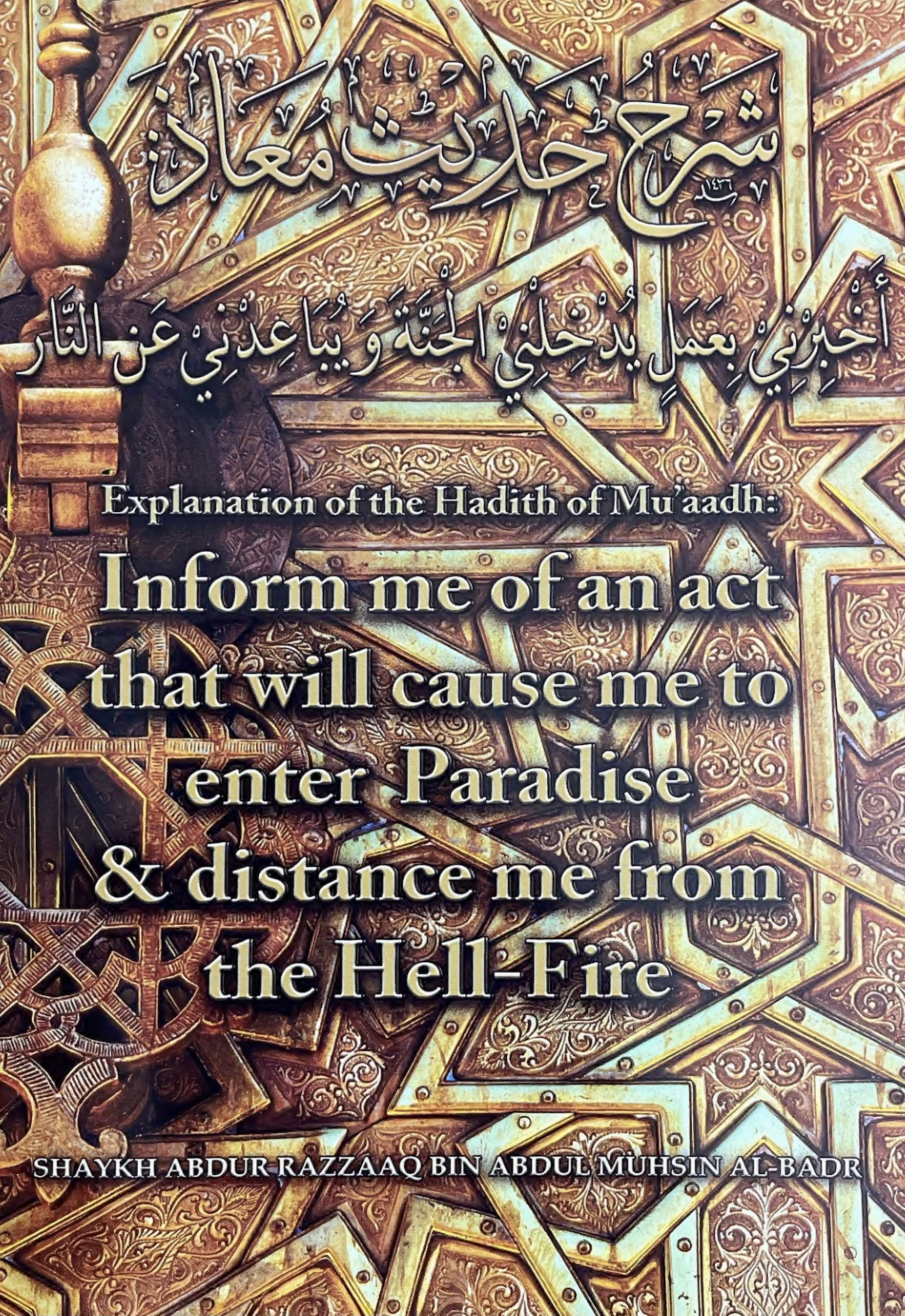
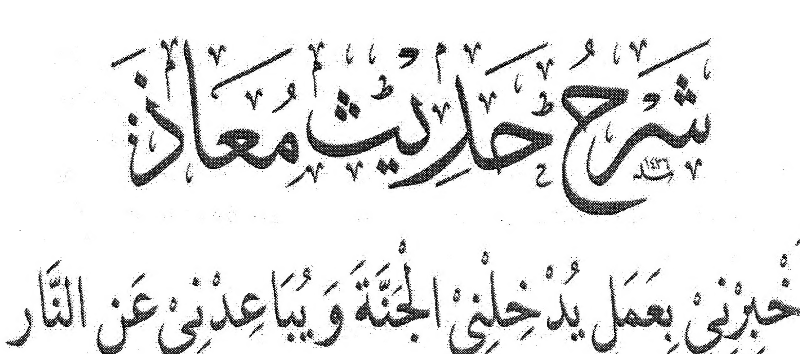

شَرْحُ حَدِيثِ مُعَاذٍ
أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ
Explanation of the Hadith of Mu'aadh:
Inform me of an act that will cause me to enter Paradise & distance me from the Hell-Fire
SHAYKH ABDUR RAZZAAQ BIN ABDUL MUHSIN AL-BADR



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SHAYKH ABDUR RAZZAAQ BIN ABDUL MUHSIN AL-BADR

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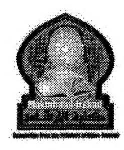




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1. His father Al-'Allamah Shaykh 'Abdul-Muhsin Al-Badr—may Allah preserve him.

2. Al-'Allamah Shaykh Ibn Baaz—may Allah have mercy upon him.

3. Al-'Allamah Shaykh Muhammad Bin Saleh Al-'Uthaymeen—may Allah have mercy upon him.

4. Shaykh Ali Nasir Faqeehi—may Allah preserve him.

INTRODUCTION

All praise and thanks are for Allaah; Lord of all that exists and I bear witness that there is no deity worthy of worship except Allaah, Who has no partners. And I bear witness that *Muhammad* is His slave and Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

As to what follows:

This meeting will be about some speech regarding a tremendous *Hadith* (Tradition from the Messenger) reported by Imaam at-Tirmidhi (رحمه الله) in his Sunan on the authority of Mu'aadh Ibn Jabal (رضي الله عنه) who said:

قُلْتُ يَا رَسُولَ اللهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَ يُبَاعِدُنِي عَنِ النَّارِ ، قَالَ : لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ وَ إِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللهُ عَلَيْهِ ، تَعْبُدُ اللهَ وَ لَا تُشْرِكُ بِهِ شَيْئاً وَ تُقِيمُ الصَّلَاةَ وَ تُؤْتِي الزَّكَاةَ وَ تَصُومُ رَمَضَانَ

وَ تَحُجُّ الْبَيْتَ ، ثُمَّ قَالَ : أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ ؟ الصَّوْمُ جُنَّةٌ ، وَ الصَّدَقَةُ تُطْفِئُ الْخَطِيَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ ، وَ صَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ ، قَالَ ثُمَّ تَلَا : ﴿ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾ ﴾ ثُمَّ قَالَ : أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ كُلِّهِ وَ عَمُودِهِ وَ ذِرْوَةِ سَنَامِهِ ؟ قُلْتُ : بَلَى يَا رَسُولَ اللهِ ، قَالَ : رَأْسُ الْأَمْرِ الْإِسْلَامُ وَ عَمُودُهُ الصَّلَاةُ وَ ذِرْوَةُ سَنَامِهِ الْجِهَادُ ، ثُمَّ قَالَ : أَلَا أُخْبِرُكَ بِمَلَاكِ ذَلِكَ كُلِّهِ ؟ قُلْتُ بَلَى نَبِيَّ اللهِ ، فَأَخَذَ بِلِسَانِهِ قَالَ : كُفَّ عَلَيْكَ هَذَا ، فَقُلْتُ : يَا نَبِيَّ اللهِ وَ إِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ ؟! فَقَالَ : ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ وَ هَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى

وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ

"I said O Allaah's Messenger: Inform me about an act that would cause me to enter Paradise, and distance me from Hell-Fire. He (the Messenger) said: Surely, you have asked me about a great matter that is; however, easy to those for whom Allaah has made it easy. Worship Allaah and do not associate anything with him in worship. Establish *'Salaah'* (prayer), pay the *'Zakaah'* (mandatory charity), fast the month of *Ramadhaan* and perform *'Hajj'* (legislative pilgrimage) to the House (*Al-Ka'bah*). He then said: Should I not direct you to the gateways of good? Fasting is a shield (i.e., against evil); charity extinguishes the sin just as water extinguishes fire, and the prayer of a person during the middle of the night. Then he recited: 'Their sides forsake their beds...' up to '....they used to do.' [*Soorah as-Sajdah* 32:16–17]

Then he said: Should I not direct you to the head of this entire matter, its pillar and its highest point? I said: O Allaah's Messenger yes! (Do tell me). He said: The head of the matter is *'al-Islaam,'* its pillar is the *'Salaah'*, and its uppermost point is *'Jihaad'*. He then said: Should I not inform you of the *'Milaak'* for all this (that which encompasses all those above)? I said: O Prophet of Allaah of course. He took hold of his tongue and said: Restrain this. I said: O Prophet of Allaah, would we be held responsible for what we say with it? After that he said: May your mother lose you O Mu'aadh; **and will anything else besides impermissible speech cause the people to be thrown into the Hell-Fire upon their faces or on their nostrils?"[1]**

[1] Reported by at-Tirmidhi (#29)

EXPLANATION OF HADITH

This *Hadith* is considered one of the *'Jawaami' al-Kalim'* (concise and precise speech) of our Prophet (ﷺ) and it shows the eagerness of the companions of the Prophet (ﷺ) towards good, their care for it and their desire to attain it, as well as their questioning the Prophet of Allaah (ﷺ) about his *'Jawaami'* (concise speech). Thus, we see Mu'aadh (رضي الله عنه)—and he is from the younger companions—asking this magnificent, encompassing question that is indicative of high aspirations, truthfulness in the desire for and eagerness towards good.

قُلْتُ يَا رَسُولَ اللهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَ يُبَاعِدُنِي عَنِ النَّارِ.

"I said: O Messenger of Allaah. Inform me about an act that would cause me to enter Paradise and distance me from Hell-Fire."

Contained in this is their diligence (رضي الله عنهم) in those matters that necessitate entrance into Paradise and salvation from the Fire and separation from it. It has come in a *Hadith* that the Prophet (ﷺ) asked a man:

((كَيْفَ تَقُولُ فِي الصَّلَاةِ ؟)) قَالَ : أَتَشَهَّدُ وَ أَقُولُ : اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَ أَعُوذُ بِكَ مِنَ النَّارِ ، أَمَا إِنِّي لَا أُحْسِنُ دَنْدَنَتَكَ وَ لَا دَنْدَنَةَ مُعَاذٍ ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ ((حَوْلَهَا نُدَنْدِنُ)) .

"What do you say in 'Salaah' (prayer)?" He said: "I read the 'at-Tashahhud'[2] and say, 'Allaahumma inni as'aluka al-jannah wa a'uudhu bika mina al-naar.'

[2] *'at-Tashahhud'* – is the supplication that is recited in Salaah when one is in the sitting position with his hands resting on his knees and his right index finger sticking out

(O Allaah I ask of you for Paradise and seek your refuge from the Fire)', but as for me, I am not proficient in your *'Dandanah'* (beautiful, elaborate chant), nor the *'Dandanah'* of Mu'aadh. **So the Prophet (ﷺ) replied, "We chant similar to that."** [3]

Meaning, Mu'aadh, all the *Sahaabah* (companions) and I chant about Paradise. And it was by way of this chant concerning the Paradise and Hell-Fire that Mu'aadh (رضي الله عنه) asked this question:

قُلْتُ يَا رَسُولَ اللهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَ يُبَاعِدُنِي عَنِ النَّارِ.

"I said: O Messenger of Allaah. Inform me about an act that would cause me to enter Paradise and distance me from Hell-Fire."

Like this, every *Muslim* should continue his life, in his actions, and his acts of obedience chanting about

[3]Reported by Abu Daawood (#792); Authenticated by al-Albaani.

Paradise; searching for the causes that enter one into Paradise, and so he performs them and he searches for the causes that enter one into Hell-Fire, and so he avoids them. Thus, from this, it becomes known that it is required from the *Muslim* to understand the reasons for entering Paradise so that he can act upon them and know the reasons for entering the Hell-Fire so that he can avoid them; and it has been said:

كَيْفَ يَتَّقِي مَنْ لَا يَدْرِي مَا يَتَّقِي

"How will he be cautious, he who does now know what he is avoiding?!"

This *Hadith* (of Mu'aadh) has come as one encompassing this matter: encompassing the knowledge of the causes that enter one into Paradise and Hell-Fire so that one—in light of this—can comply with the reasons for entering Paradise while keeping away from the reasons for entering the Hell-Fire. Then the Prophet (ﷺ) magnified the affair of this question:

قَالَ لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ

"He said: Surely, you have asked me about a great matter..."

Meaning, this question that you have put forth is a tremendous question, and its affair is grave. In this is a benefit from the Prophet (ﷺ) as well as praise for this question presented by Mu'aadh (رضي الله عنه); and from this is a great cultivation and disciplinary benefit which is: when the teacher, the educator is presented with a beneficial and useful question, he should enthusiastically shake the hand of the questioner. Commend him for his question and explain to him its significance as was done by our Prophet (ﷺ).

قَالَ لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ ، وَ إِنَّهُ لَيَسِيرٌ
عَلَى مَنْ يَسَّرَهُ اللهُ عَلَيْهِ

"He (the Messenger) said: Surely, you have asked me about a great matter that is, however, easy to those for whom Allaah has made it easy."

That which you have asked about is a great and magnificent case. However, its implementation is a

straightforward affair to whomever Allaah (تبارك وتعالى) makes it easy for. A benefit from this is that: even if the servant knows the good and virtuous things as well as the doors of piety. Surely, he is unable to fulfill them unless Allaah (تبارك وتعالى) makes it easy for him. So, ease and alleviation is in His hand (جل وعلا) and He (جل وعلا) is *'al-Muyassir'* (The One Who Facilitates). He said:

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴿١٠﴾ ﴾

> **"As for him who gives (in charity) and keeps his duty to Allaah and fears Him, (5) And believes in Al-Husna. (6) We will make smooth for him the path of ease (goodness). (7) But he who is a greedy miser and thinks himself self-sufficient. (8) And belies Al-Husna (See the footnote of the Verse No: 6); (9) We will make smooth for him the path for evil;"** [*Soorah al-Layl* 92:5-10]

Ease and alleviation are in the Hand of Allaah and we can draw a great and significant benefit from this: it is a must that the servant is always seeking assistance

from Allaah and requesting ease and facilitation from Him (سبحانه وتعالى); asking Him for aid and *Tawfiiq* (ability to be successful) since all of that in His Hand (جل وعلا). Thus, it has come in a *Hadith* that Prophet (ﷺ) said to Mu'aadh, narrator of this *Hadith*:

يَـا مُـعَـاذُ ، إِنِّـي لَأَحِـبُّـكَ ، فَـقَـالَ لَـهُ مُـعَـاذٌ : بِـأَبِـي وَ أُمِّـي يَـا رَسُـولَ اللهِ ، وَ أَنَـا وَ اللهِ أُحِـبُّـكَ ، فَـقَـالَ : أُوصِـيكَ يَـا مُـعَـاذُ لَا تَـدعَـنَّ فِـي دُبُـرِ كُـلِّ صَـلَاةٍ أَنْ تَـقُـولَ : الـلَّـهُـمَّ أَعِـنِّـي عَـلَـى ذِكْـرِكَ وَ شُـكْـرِكَ وَ حُـسْـنِ عِـبَـادَتِـكَ .

"O Mu'aadh**, verily I love you!' And Mu'aadh said to him: 'May my mother and father be ransomed for you O Messenger of Allaah.' Then he (the Messenger) said: 'I advise you O Mu'aadh, to never forget to say at the end of every *Salaah*:**

'Allaahumma a'inni 'ala dhikrika wa shukrika wa husni 'ibaadatika'

(O Allaah, help me to remember You, give thanks to You and worship You in the best manner)."[4]

He (ﷺ) directed him to make frequently this *Du'aa* (supplication):

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ .

"Allaahumma a'inni 'ala dhikrika wa shukrika wa husni 'ibaadatika"

(O Allaah, help me to remember You, give thanks to You and worship You in the best manner).

This *Du'aa* is recited at the end of the prayers as has come in this *Hadith,* but the *Muslim* supplicates similarly with this as a *'Du'aa Mudlaq'* (a *Du'aa* that is

[4] Reported by Aboo Daawud and an- Nasaa'ii (Saheeh)

not restricted to a particular time) as indicated by another *Hadith* with this meaning. So, he supplicates with it at any time, saying:

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ .

"O Allaah, help me to remember You, give thanks to You and worship You in the best manner."

This is because if the slave is not aided upon obedience, he will not be able to fulfill it, and this is why he (ﷺ) draws attention to this matter with this statement:

وَ إِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللهُ عَلَيْهِ

"...and it is surely easy to those for whom Allaah has made it easy."

He said:

تَـعْـبُـدُ اللهَ وَ لَا تُـشْـرِكْ بِـهِ شَـيْـئـاً وَ تُـقِـيـمُ الـصَّـلَاةَ وَ

تُـؤْتِـي الـزَّكَـاةَ وَ تَـصُـومُ رَمَـضَـانَ وَ تَـحُـجُّ الْـبَـيْـتَ

"Worship Allaah and do not associate anything with him in worship, establish *Salaah,* pay the *Zakaah,* fast the month of *Ramadhaan* and perform *Hajj* to the House (*Al-Ka'bah*)."

He (ﷺ) mentioned here the five pillars of Islaam and they are the obligations that Allaah (سبحانه وتعالى) has ordained for His slaves, prescribed it for them and has obligated it to them—an absolute commitment. In a *Hadith,* he (ﷺ) said:

بُـنِـيَ الْإِسْـلَامُ عَـلَـى خَـمْـسٍ شَـهَـادَةِ أَنْ لَا إِلَـهَ إِلَّا اللهُ

وَ أَنَّ مُـحَـمَّـداً رَسُـولُ اللهِ وَ إِقَـامِ الـصَّـلَامِ وَ إِيـتَـاءِ

الـزَّكَـاةِ وَ صَـوْمِ رَمَـضَـانَ وَ حَـجِّ الْـبَـيْـتِ

"*Islaam* has been built on five [pillars]: testifying that there is no deity worthy of worship except Allaah and that *Muhammad* is the Messenger of Allaah, establishing the

***Salaah,* paying the *Zakaah,* fasting in *Ramadhaan* and making the *Hajj* (pilgrimage) to the House."** [5]

Thus, these five are considered the pillars and columns for *Islaam* that upon it is established. Just as the house cannot be erected except upon columns, similarly *Islaam* cannot stand except upon pillars, and they are the most superior reasons for entrance into Paradise, rather they are the foundation for entering it. He (the Messenger) said:

تَعْبُدُ اللهَ وَ لَا تُشْرِكْ بِهِ شَيْئاً

"Worship Allaah and do not associate anything with Him in worship,"

And this is *'Tawhid'* (singling out Allaah alone in worship) and it is the fundamental principle of all principles and the foundation for happiness and success in this world and the hereafter. **"Worship Allaah and do not associate anything with Him in worship."** And this is the meaning of *'Laa ilaaha illallaah'* (there is no deity worthy of worship except

[5] Reported by al-Bukhaaree and Muslim

Allaah); its meaning is that we worship Allaah alone and not associate anything with Him in worship. There is a negation and an affirmation; negating worship from everything besides Allaah, and affirming worship in all its meaning solely for Allaah (تبارك وتعالى). He (جل وعلا) said:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾

"And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): 'Worship Allaah (Alone), and avoid (or keep away from) *Tâghût* (all false deities, etc. i.e. do not worship *Tâghût* besides Allaah).'" [*Soorah an-Nahl* 16:36]

And He (جل وعلا) said:

﴿ ۞ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴾

"Worship Allaah and join none with Him (in worship)." [*Soorah an-Nisaa* 4:36]

And He (جل وعلا) said:

﴿ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ ﴾

"And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him)." [*Soorah al-Bayyinah* 98:5]

He (the Messenger) said:

وَ تُقِيمُ الصَّلَاةَ

"...and that you establish the Salaah..."

This is the second pillar of the pillars of *Islaam*. Its establishment is achieved by observing it in its proper time and observing its conditions, pillars and obligations, and it is five prayers Allaah has obligated His servants within the day and the night. He then said:

وَ تُـؤْتِـي الـزَّكَـاةَ

"...and give the Zakaah..."

Meaning, the obligatory charity from one's wealth and it is a small portion of the money that Allaah (سبحانه وتعالى) has instructed the rich to give as charity—it is taken from the rich and given to the poor. It is called '*Zakaah*' because it purifies the wealth and makes it grow and also because it purifies the one giving it from covetousness and stinginess:

﴿وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ٩﴾

"Allaah said: And whosoever is saved from his covetousness, such are they who will be successful." [*Soorah Al-Hashr* 59:9]

He (the Messenger) then said:

وَ تَـصُـومُ رَمَـضَـانَ

"...and fast the month of Ramadhaan[6]...)

It is one month in the year in which Allaah (تبارك وتعالى) has commanded His slaves to fast, and it is an obligation on them to fast every day from the days of *Ramadhaan*. In it, one must abstain from eating, drinking and all the things that break one's fast from the onset of *Fajr* (pre-dawn prayer) to the sunset—while having *Eemaan* (faith), anticipating its reward and seeking nearness to Allaah (تبارك وتعالى) and it is from the greatest causes for *Taqwaa*[7] (piety) as Allaah says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى
ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ ﴾

"O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was

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[6] **Translator's note**: *'Ramadhaan'* is the 9th month of the Islaamic Hijri calendar based on the migration (Hijrah) of the Prophet from Makkah to Madina.

[7] **Translator's note**: *'at-Taqwaa'* is defined by some of the scholars as being fulfilment of Allaah's commandments and abstinence from his prohibitions.

prescribed for those before you, that you may become *Al-Muttaqûn* (the pious - see V.2:2)." [*Soorah Al-Baqarah* 2:183]

He (the Messenger) said:

وَ تَحُجُّ الْبَيْتَ

"...and making *Hajj* (a legislative pilgrimage) to the House (Al-Ka'bah)."

What is intended here is the mandatory *Hajj* that the person is obligated to perform once in his entire life as he (ﷺ) said:

الْحَجُّ مَرَّةٌ فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ

"*Hajj* is [performed] once and it will be supererogatory for whoever does it more."[8]

So the obligatory *Hajj* is a pillar of the pillars of *Islaam*, and the servant is only required to perform it once in his entire life.

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[8] Reported by Aboo Daawood (#1721), Authentic

Then, the Prophet (ﷺ) explained deeds that he will rise in the ranks of good and up the levels of success and eminence to him; he said:

أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ ؟

"Should I not direct you to the gateways of good?"

And what he (ﷺ) will explain is from the desired and strongly recommended deeds and not from the obligatory and required ones. He said:

أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ ؟

"Should I not direct you to the gateways of good?"

Meaning, this is the end of the answer to

أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَ يُبَاعِدُنِي عَنِ النَّارِ

"Inform me about an act that would cause me to enter Paradise, and distance me from Hell-Fire."

The answer was completed with his statement,

تَـعْـبُـدُ اللهَ وَ لَا تُـشْـرِكُ بِـهِ شَـيْـئـاً وَ تُـقِـيـمُ الـصَّـلَاةَ وَ تُـؤْتِـي الـزَّكَـاةَ وَ تَـصُـومُ رَمَـضَـانَ وَ تَـحُـجُّ الْـبَـيْـتَ

"Worship Allaah and do not associate anything with Him in worship, establish the *'Salaah'*, pay the *'Zakaah,* fast the month of *'Ramadhaan'* and perform *'Hajj'* to the House (*Al-Ka'bah*)."

However, the Prophet (ﷺ) added matters with which a person will rise and elevate in his ranks and stations in the gardens of Paradise; and this is from the generosity of the Prophet (ﷺ) in teaching and clarifying. He gave the answer and also many other beneficial, integral and supplementary matters to the intended affair. He said:

أَلَا أَدُلُّـكَ عَـلَـى أَبْـوَابِ الْـخَـيْـرِ ؟

"Should I not direct you to the gateways of good?"

His statement (ﷺ), **"Should I not direct you?"** is from the beauty of his clarification and the completeness of his advice (صلوات الله وسلامه عليه). This is a manner used for encouragement, inspiration and urging upon goodness as well as creating a longing for knowledge and seizing it:

أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ ؟

"Should I not direct you to the gateways of good?"

He said:

الصَّوْمُ جُنَّةٌ

"Fasting is a shield," meaning, it shields the one fasting from the Hell-Fire and sins and disobedience. So, fasting is a shield by which the one fasting conceals himself from the Fire;

مَنْ صَامَ يَوْماً فِي سَبِيلِ اللهِ بَاعَدَ اللهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفاً

"Whoever fasts a day in the way of Allaah (*Jihaad*), Allaah would distance his face from the fire of Hell, a distance of seventy years." [9]

And in another *Hadith*, he (ﷺ) said:

يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ وَ مَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ.

"O young people! Whoever from amongst you can marry should marry and whoever is not able to marry should fast, as fasting is a *'Wijaa'* for him (i.e., diminishes his sexual power),"[10]

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[9] Reported by Muslim (#1153)
[10] Reported by al-Bukhaaree (#5065)

Meaning, it is a shield and protection for him, distancing him from performing the impermissible acts.

وَ الـصَّـدَقَـةُ تُـطْـفِـئُ الْـخَـطِـيـئَـةَ كَـمَـا يُـطْـفِـئُ الْـمَـاءُ الـنَّـارَ

"...and charity extinguishes the sin just as water extinguishes fire..."

And in this is the virtue of the optional charity. In his statement **"Fasting is a shield"** is a virtue for the voluntary fasting and **"charity extinguishes the sin,"** contains the virtue of the optional charity and spending in the way of Allaah. What is mentioned here in his statement **"Fasting is a shield and charity extinguishes the sin just as water extinguishes fire, and the prayer of a person during the middle of the night,"** all of these are supererogatory and complimentary to the obligatory acts; performing them causes the servant's rank to elevate and his status to become magnified with Allaah. He said,

وَ الصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ

"And charity extinguishes the sin just as water extinguishes fire;"

And we know that if we were to pour water on fire, it would become completely extinguished. Thus, water is the enemy of fire, if it is poured over it, it will put it out. And he (ﷺ) says here,

وَ الصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ

"And charity extinguishes the sin just as water extinguishes fire;"

And we see from this that charity is from the greatest reasons for the expiation of shortcomings, as well as a purification and refinement from the filth of sins. He said:

وَ صَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ

"...and the 'Salaah' of a person during the middle of the night."

In this is the virtue of the night prayer and it is optional, however, its reward with Allaah (سبحانه وتعالى) is tremendous and its recompense ample; and in the last third of every night, Allaah (سبحانه وتعالى) descends to the heaven of this world saying:

مَنْ يَسْأَلُنِي فَأُعْطِيَهُ ، مَنْ يَدْعُونِي فَأَسْتَجِيبُ لَهُ ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرُ لَهُ

"Who will ask of Me so that I may give him? Who will call upon Me so that I may answer him? Who will ask Me for forgiveness so that I may forgive him?"[11]

He said:

[11]Reported by Ibn Maajah (#1366)

وَ صَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ ، قَالَ ثُمَّ تَلَا : ﴿ تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾ ﴾

"...and the prayer of a person during the middle of the night. Then he recited the *Ayah*: Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allaah's Cause) out of what We have bestowed on them (16) No person knows what is kept hidden for them of joy as a reward for what they used to do (17)." [*Soorah as-Sajdah* 32:16 - 17]

And then he (ﷺ) said:

أَ لَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ كُلِّهِ وَ عَمُودِهِ وَ ذِرْوَةَ سَنَامِهِ ؟

"Should I not direct you to the head of this entire matter, its pillar and its highest point?"

This is also from the beauty of his clarification and the completeness of his teaching and ability to excite: **"Should I not direct you to the head of this entire matter, its pillar and its highest point?"** These are three things; do you not want me to inform you of them?

قُلْتُ : بَلَى يَا رَسُولَ اللهِ ، قَالَ : رَأْسُ الأَمْرِ الإِسْلَامُ وَ عَمُودُهُ الصَّلَاةُ وَ ذِرْوَةُ سَنَامِهِ الْجِهَادُ

"I (Mu'aadh) **said: O Allaah's Messenger of course! He said: The head of the matter is *al-Islaam*, its pillar is the *'Salaah'*, and its uppermost point is *Jihaad*."**

He said, **"The head of the affair is *al-Islaam*"** and the significance of the head to the body is well known and a body without a head has no life, a body separated from its head has no life. Thus, he said, **"The head of the affair is *al-Islaam*"** and the intended meaning of **"the affair"** here is the religion

of Allaah (سبحانه وتعالى) similar to what the Messenger (ﷺ) said in another *Hadith*:

مَـنْ أَحْـدَثَ فِـي أَمْـرِنَـا هَـذَا مَـا لَـيْـسَ مِـنْـهُ فَـهُـوَ رَدٌّ

"Whoever innovates something into this affair of ours that is not from it, will have it rejected."[12]

It means, whoever innovates into our religion. Therefore, his statement here, **"The head of the affair is al-Islaam," 'affair'** means the religion. The head of the religion is Islaam and the intent behind Islaam is submitting to Allaah with *Tawhid* (Monotheism) and sincerity; thus, this is an assertion for the high rank of *Tawhid* and we covered this in his statement,

تَـعْـبُـدُ اللهَ وَ لَا تُـشْـرِكْ بِـهِ شَـيْـئـاً

"You worship Allaah and not associate anything with him in worship."

This is the head of the affair, that you: submit to and are sincere, humble and compliant to Allaah (تبارك وتعالى),

[12] Reported by al-Bukhaaree (#2697)

actualizing worship only for Him (جل وعلا). *Islaam* is submitting to Allaah with *Tawhid* and abandoning *Shirk* (Polytheism) and complying with him with obedience; this is the complete submission whereby the slave is subservient, sincere and free from shirk—far away from it. Therefore, this is 'the head of the affair' and in this is the clarification of the significance of *Tawhid* and *Ikhlaas* (sincerity of the intention) in the religion, which is a foundation that the religion cannot stand except upon it. He said:

وَ عَمُودُهُ الصَّلَاةُ

"...and its pillar is '*Salaah*' (prayer)...."

The meaning of *Salaah* here is the obligatory *Salaah* that we recently mentioned. Contained in this is the reality that the significance of the *Salaah* in the religion is of the importance of the pillar to the building; and just as the building cannot stand without its pillars, similarly the religion cannot stand except upon *Salaah*. And the texts have proven that the one who abandons the *Salaah* is a disbeliever. He (عليه الصلاة والسلام) said:

الْعَهْدُ الَّذِي بَيْنَا وَ بَيْنَهُمُ الصَّلَاةُ ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

"The covenant that distinguishes between us and them is the *Salaah* (prayer); so whoever leaves it has disbelieved."[13]

So, if this pillar is not standing and present, the religion will undoubtedly become invalid. Thus, the *Salaah* has a tremendous importance and a high status in the religion of Allaah; its significance in the religion is of the importance of a pillar to a building.

وَالْبَيْتُ لَا يُبْتَنَى إِلَّا بِأَعْمِدَةٍ

وَلَا عِمَادَ إِذَا لَمْ تُرْسَ أَوْتَادُ

"The house cannot be built except with pillars,

And there are no pillars if pegs are not anchored."

[13] Reported by Ibn Maajah (1/5) (#1079)

He said:

وَ ذِرْوَةُ سَنَامِهِ الْجِهَادُ

"...and its '*Sanaam*' (peak) is Jihaad..."

'*Sanaam*' is the highest point and is lofty, so the peak of the religion is not reached except with '*Jihaad*' and *Jihaad* encompasses *Jihaad an-Nafs* (striving against the self) upon obedience to Allaah as he (ﷺ) said:

وَالْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللهِ

"The '*Mujaahid*' is the one who strives against his self in obedience to Allaah."[14]

And it also includes striving against the devil by keeping distant from his plotting, deception and whisperings, and also fighting against the enemies (of Islaam).

Then, he (ﷺ) said:

[14] Reported by Imaam Ahmad (#23958)

أَلَا أُخْبِرُكَ بِمِلَاكِ ذَلِكَ كُلِّهِ ؟

"Should I not inform you of the *'Milaak'* for all this?"

Meaning, do you want me to tell you of a matter that encompasses all of that and contains the entire affair and accomplishment of good?

قُلْتُ : بَلَى يَا نَبِيَّ اللهِ ، فَأَخَذَ بِلِسَانِهِ قَالَ : كُفَّ عَلَيْكَ هَذَا

"I said: O Prophet of Allaah of course. He took hold of his tongue and said: Restrain this."

Meaning, protect your tongue and strive to maintain and observe it. He said, **"Restrain this,"** meaning, control your tongue from speech and conversation except regarding an affair whose good and benefit are existent. And it has been authentically affirmed from the Prophet (ﷺ) that he said:

مَـنْ كَـانَ يُـؤْمِـنُ بِـاللهِ وَ الْـيَـوْمِ الْآخِـرِ فَـلْـيَـقُـلْ خَـيْـراً أَوْ لِـيَـصْـمُـتْ

"He who believes in Allaah and the Last Day must speak good or remain silent."[15]

He should look at what he says and think; if it is good, he says it or else he remains silent. Regarding speech, when you think about what you will say: it will either become clear to you that it is good and thus you will say it and there is no blame on you or it will become apparent to you that it is evil, and thus you refrain from saying it, or it becomes unclear to you and you do not know whether it is good or bad and here, you are also required to distance yourself from this, because the Prophet (ﷺ) said:

فَـمَـنْ اتَّـقَـى الـشُّـبُـهَـاتِ ، وَ قَـالَ : دَعْ مَـا يَـرِيـبُـكَ إِلَـى مَـا لَا يَـرِيـبُـكَ

[15] Reported by al-Bukhaaree and Muslim

"Whoever guards against doubtful things..." [16] and he said: "Leave what puts you in doubt for that which does not put you in doubt."[17]

Therefore, when you want to speak, firstly think about your words; if they are good, then say them and there is no blame, and if they are evil, then upon you to is to refrain from them. And then leave them if you doubt them and are unable to determine whether they are good or bad:

فَمَنِ اتَّقَى الشُّبُهَاتِ فَقَدِ اسْتَبْرَأَ لِعِرْضِهِ وَ دِينِهِ

Whoever guards against doubtful things has undoubtedly kept his honor and religion blameless."

قَالَ كُفَّ عَلَيْكَ هَذَا

"He said: Restrain this."

[16] Reported by Aboo Daawood (#3330)
[17] Reported by at-Tirmidhi (#2708)

Meaning, prevent your tongue from all speech except that which contains good. After he (ﷺ) clarified to Mu'aadh the significance of the tongue and its great danger, saying: **"Restrain this,"** and that it is what encompasses the whole affair, he asked:

يَا نَبِيَّ اللهِ وَ إِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ

"O Prophet of Allaah, would we be held responsible for what we say with it?!"

Meaning, will Allaah hold us to account and punish us on the Day of Judgement for the words we utter with our tongue?

فَقَالَ : ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ وَ هَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ ؟

"Thereupon he said: May your mother lose you O Mu'aadh; **and will anything else besides harvest of the tongue, cause the people to be thrown into the Hell-Fire upon their faces or on their nostrils?"**

We see from this that the most frequent reason that people enter the Hell-Fire on the Day of Judgement is due to impermissible speech (i.e., what the person says with his tongue). By 'harvest of the tongue', he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) means the reward and punishment for the impermissible speech. Thus, we can deduce from this that the person when he talks is like the farmer that plants; if he sows good, then he will reap that good that he planted on the Day of Judgement. However, if he sows wickedness then on the Day of Judgement he will reap what he sowed. So, whoever sows good either by statements or actions, then he will reap honor on the Day of Judgement; and whoever plants wickedness either by statements or actions, then he will reap evil tomorrow on the Day of Judgement. Therefore, a person's words and actions are like the work of the farmer, so it is mandatory upon the person to protect his tongue from all speech that will lead a person to obtaining punishment and sin on the Day of Judgement.

Also from the disobedience of the tongue is: *'al-Ishraak'* (associating partners with Allaah)—and it is the greatest sin—speaking about Allaah without knowledge and it is the associate of *Shirk,* as well as

giving false testimony that equates to associating partners with Allaah . Also included in this is magic, slander, lying, tale-bearing, backbiting and all the types of spoken sins. Allaah (تعالى) said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا
نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟
بِٱلْأَلْقَٰبِ ۖ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ ۚ وَمَن لَّمْ يَتُبْ فَأُو۟لَٰٓئِكَ هُمُ
ٱلظَّٰلِمُونَ ﴿١١﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ
إِثْمٌ ۖ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ
لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾ ﴾

"O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; Nor let (some) women scoff at other women, it may be that the latter are better than the former, Nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner or" O wicked"]. And whosoever does not repent, and

> **then such are indeed *Zâlimûn* (wrong-doers). (11) O you who believe! Avoid much suspicion. Indeed, some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allaah. Verily, Allaah is the One Who forgives and accepts repentance, Most Merciful." [*Soorah Al-Hujuraat* 49:11-12]**

What it is befitting for us to know here is that the seriousness of the tongue is drastic; its danger is not restricted to itself, it instead reaches all the body parts since a person's body parts—such as the hand, foot, ears and eyes—are tremendously affected by the tongue as was indicated by the Prophet (ﷺ):

إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكَفِّرُ اللِّسَانَ فَتَقُولُ : اتَّقِ اللهَ فِينَا فَإِنَّمَا نَحْنُ بِكَ ، فَإِنِ اسْتَقَمْتَ اِسْتَقَمْنَا وَ إِنِ اعْوَجَجْتَ اعْوَجَجْنَا

> **"When the son of Adam wakes up in the morning, all of his body parts bow to the**

tongue and say Fear Allaah regarding us, for we are only part of you. If you are straight, then we are straight, and if you are crooked, then we are crooked."[18]

The point is that this *Hadith*—the *Hadith* of Mu'aadh (رضي الله عنه)—is a truly worthy one for us to memorize, understand and act upon. Whoever memorizes this *Hadith*, understands and implements it will enter Paradise on the Day of Judgement.

I ask Allaah the Most Noble, the Lord of the Supreme Throne with His beautiful names and lofty attributes to give all of us *Tawfiiq* to that which is beloved and pleasing to Him and that He rectifies our matters in their entirety and that He grant us Paradise and that which draws one near to it from statements and actions and that He protect us from Hell-Fire and that which draws one near to it from declarations and actions and that He rectify for us our religion that safeguards our affair, our worldly life in which is our living and our hereafter in which is our afterlife, and that He makes life for us a cause of increase in all good and death a comfort and relief from all evil and

[18] Reported by at-Tirmidhi (#2407)

that He forgive us, our parents, our Shaykhs, the Muslim men and women and the believing men and women, the living and the dead, for He (تبارك وتعالى) is truly Oft-Forgiving, Most Merciful, Most Generous and Bountiful.

And Allaah (تعالى) knows best and may He raise the rank of His servant and Messenger, our Prophet Muhammad, his family and companions.

QUESTIONS AND ANSWERS

1. What is the expiation for backbiting and slander?

Answer: Firstly, this question shows goodness, it shows that this *Hadith* of the Prophet (صلى الله عليه وسلم) was benefited from; and there is no doubt if the intelligent woman ponders over this *Hadith* and ponders over its guarantees, it will produce repentance in her heart and a desire for good and distance from evil. So, we ask Allaah (عز وجل) to give this questioner (a woman) and all the sisters *Tawfiiq* (ability to be successful) to a sincere and truthful repentance and to benefit from the speech of the Messenger of Allaah (صلى الله عليه وسلم).

This questioner (female) asks: What is the expiation for *'Gheebah'* (backbiting) and slander and is a woman's mention of her husband's mistreatment of her or his shortcomings with her considered backbiting?

Answer: Firstly, the expiation for backbiting is *Tawbah* (repentance) to Allaah (تبارك وتعالى) from this sin as is the case with slandering. It has come in a *Hadith*:

لاَ يَدْخُلُ الْجَنَّةَ قَتَّاتٌ

"A *'Qattaat'* will not enter paradise."[19]

Meaning, the slanderer; and he is the one who carries statements from people to cause evil and enmity between brothers, the sincere and beloved so that he can separate them. Some of the *Salaf* (pious predecessors) said:

النَّمَّامُ يُفْسِدُ فِي سَاعَةٍ مَا لَا يُفْسِدُهُ السَّاحِرُ فِي سَنَةٍ

"The slanderer corrupts in an hour that which the magician cannot corrupt in a year."

So, the expiation for backbiting and slander is a truthful, sincere repentance to Allaah (جل وعلا) from this sin, and it is a must that be sincere in his

[19] Reported by al-Bukhaaree (#6056) and Muslim (#105)

repentance. Then, should he apologize to the one he backbit or should he not? If his apology will lead to some harm, then what is required is preventing the harm; if he fears that it will cause a harm, then he will suffice with mentioning the good qualities of the one whom he has backbit in the same gatherings that he originally did this and by praising him with good and supplicating for him. As for the slanderer, if he corrupted something with his slander, then as part of his repentance is that he must strive in rectifying that which he corrupted. As he was once a cause of mischief between two people, he must then become a cause for rectification between them—the good deeds wipe out the bad.

A woman mentioning her husband's mistreatment of her or his shortcomings regarding her fall under one of the two cases:

- Either she mentions this in gatherings with other women for mere entertainment and mentioning of news. Thus, she talks about her husband, and another one about her husband, not to seek advice or reflect over the matter, rather, some women will perhaps mention faults just for laughs; this without a doubt is backbiting—a mentioning

something about the husband that he dislikes and is included in the backbiting that Allaah (جل وعلا) has forbidden.

- If a woman is mistreated by her husband and she meets with a sincere, advising sister to whom she presents her husband's ill-treatment in order to consult with her for a solution and for how to interact with him, then this is not backbiting.

الذم ليس بغيبة في ستة　　معرف ومعلم ومحذر

ولمظهر فسقاً ومستفت　　ومن طلب الإعانة في إزالة منكر

Criticism is not backbiting in six [cases]: complaining, identifying, warning when the person is committing evil openly when requesting advice and when one is seeking assistance in removing an evil.

Therefore, if the intent is to seek Council and to search for a solution and advice; there is no problem. However, if she mentions the faults and shortcomings of her spouse out of jest and the gathering fills up and then every woman starts mentioning acts or

behaviors of her husband; then this is an impermissible matter.

2. Is it permissible to travel to the lands of the disbelievers?

Answer: If there is a need for that trip, along with the existence of a person's religion that will hold him back from his desires and knowledge that will protect him from the doubts, then there is no problem with it.

3. Should one make *'Istikhaarah'* (seeking guidance in forming a decision) when there is hesitation between two matters or when there is a resolution to perform one of them?

Answer: *'Istikhaarah'* is legislated for the *Muslim* in the matter that he is venturing to undertake but who's affair has not yet become apparent—such as marriage, business, traveling or what is similar to that—he makes *'Istikhaarah'* to Allaah regarding it. *'Istikhaarah'* is made regarding the matter that one is hesitant in: should he marry so and so or not, should he travel to such and such place or not and what is similar to this.

4. What are the chosen *'Aqeedah'* (creed) books that are suitable for the beginner and that you would advise reading?

Answer: The books in this field are many, however, the first one that a beginner should concern himself with is *"al-Usool ath-Thalaathah"* (*The Three Fundamental Principles*) by *Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab* (رحمه الله تعالى) and also the book *"al-'Arba'iin"* (*The Forty Hadith*) by *Imaam an-Nawawi*—I greatly advice with this book, with its memorization and studying.

5. What is the ruling regarding the one who is tested with grief and sorrow and is not able to pray the Salaah in its time; she prays and is not able to stand from her place due to a feeling of heaviness? And from the causes of her distress is that she fell ill from magic, and her husband and family were oppressed and were accused of being insane?

Answer: Whatever the case, upon this (female) questioner is to treat that which she has been afflicted with by turning to Allaah—as He (سبحانه وتعالى) is *'ash-*

Shaafy' (The One Who Cures) and there is no cure except His cure—and that she observes *'al-Athkaar'* (the words of remembrance) that are related to worry, grief, and suffering; especially that which has come in the *Hadith* of *Ibn Masood* (رضي الله عنه) where the Prophet (ﷺ) said:

مَا قَالَ عَبْدٌ قَطٌّ إِذَ أَصَابَهُ هَمٌّ وَ حَزَنٌ : اللَّهُمَّ إِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِيَّ حُكْمُكَ عَدْلٌ فِيَّ قَضَاؤُكَ ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَداً مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي وَ نُورَ صَدْرِي وَ جِلَاءَ حُزْنِي وَ ذَهَابَ هَمِّي إِلَّا أَذْهَبَ اللهُ عَزَّ وَ جَلَّ هَمَّهُ وَ أَبْدَلَهُ مَكَانَ حُزْنِهِ فَرَحاً .

"No servant is ever afflicted with distress and grief and makes this supplication, except that

Allaah will remove his suffering and replace his pain with joy:

"'Allaahumma inni 'abduka ibn 'abdika ibn amatika naasiyatii bi yadika, maadin fiyya hukmuka, 'adlun fiyya qadaa'uka. As'aluka bi kulli ismin huwa laka. sammayta bihi nafsaka aw anzaltahu fi kitaabika aw 'allamtahu ahadan min khalqika aw ista'tharta bihi fi 'ilm il-ghayb 'indaka an taj'al al-Qur'aana rabee'a qalbii wa noora sadri wa jalaa'a huzni wa dhahaab hammi'"

(O Allaah, indeed I am Your servant, the son of Your servant, the son of Your maidservant. My forelock is in Your Hand, Your command over me is forever executed, and Your decree over me is just. I ask of You with all Your names, which belong to You, which You have named Yourself with, or which You have taught someone from Your creation or revealed it in Your Book or that which You have taken unto Yourself with the knowledge of the unseen with You, that You make the *Qur'aan* the life

of my heart and light of my breast, and to remove any grief, sorrow, and affliction).[20]

And I have two tapes that I hope the sister asking the question could obtain so that they could be of benefit to her: *"Athar al-Athkaar Fii Tard al-Humuum wal-Ghumuum"* ("The Effect of the Words of Remembrance in Expelling Worry and Grief") and *"'Ashar Asbaab Fii 'Ilaaj as-Sihr"* ("Ten Causes for Treating Magic").

And Allaah (تعالى) knows best and may He raise the rank of His Messenger and grant him peace.



[20] Reported by Ahmad (#3704)